



## A facsimile from

### Raytown Central Middle School

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Raytown, Mo 64133  
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To: Cathy Betz  
Fax number 816-268-7745

Date: 2/14/12

Regarding: Reconsideration @ RCMS

Comments: made it as dark as I could.  
parent filled out in pencil. *LD*

**Raytown C-2 School District**  
**Request for Reconsideration of Books or Other Instructional Materials**

Author: Lurlene McDaniel Title: Prey  
 Media Type: Book Publisher/Producer: Delacorte Press  
 Request initiated by:  
 Name: Cheryl Stock Phone: 816-719-5410 816-313-6551  
 Street Address: 12118 E 55th St  
 City, State, ZIP: KC MO 64133  
 Individual Represents: Madison Stock 6th grade

If necessary, please use the back of the sheet to complete your answers.

1. Did you read/review the material in its entirety? If not, what parts did you read/review?
  2. How was the item acquired? (Assignment, free selection, from a friend, etc.)
  3. Is this item part of a set or series? If yes, did you read/review all of the set or series? Not that I'm aware
  4. To what in the material do you object? Please list your specific objections, citing exact passages, page numbers, etc. to the end speaks of that book acknowledging teachers in sexual way
  5. Did you locate reviews of the item? If yes, please cite the reviews. NO
  6. Did the review(s) substantiate your feelings?
  7. What effects do you think this material would have on students? Is there any educational or literary merit to the item? This book is not appropriate for middle school kids if a student who has a teacher in thought of a teacher in a sexual negative way this with definitely open to sexual abuse
  8. What do you believe is the purpose of this material? Not sure but seems to have written book in completely different level + her intentions maybe good but this book is putting ideas into children's heads
  9. Aside from your specific objections, do you think the material has any positive qualities? Not for middle school children
  10. Would you consider this material to be more appropriate for another grade level? If so which grade level? I don't think so
  11. What material would you suggest substituting for the material in question? Please be specific. It's not giving any advice on how wrong + harmful it is until the author comments at the end. I suggest that the children don't realize how they are affected until much later in life
  12. What do you suggest be done with the item in question? Taken out of middle school it's not showing it how to get out of the situation but they may get caught. Showing some consequences but the character shows no remorse or feeling how it's wrong. Only the message that
- Signed Cheryl Stock Date 10-16-08

Received by: Lacie McGuffin Date Received: 10-17-08

withdrawn book - sent to RSHS 10-30-08  
 LA

## Betz, Cathy

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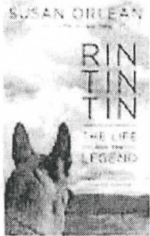
**From:** Strack, Gayla  
**Sent:** Tuesday, February 14, 2012 10:21 AM  
**To:** Betz, Cathy  
**Subject:** Name of person from Glenco

The Glencoe sales representative from Western Missouri arranged for the response from Glencoe/McGraw Hill

That person is (or was):  
Rae Anna Mayfield, Ed.S.  
Sales Representative for Western Missouri  
Glencoe/McGraw Hill  
913 338-2915  
[Rae\\_Mayfield@mcgraw-hill.com](mailto:Rae_Mayfield@mcgraw-hill.com)

Gayla Strack  
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What I'm reading:



Rin Tin Tin

FILE: KLB-AF  
CriticalPUBLIC QUESTIONS, COMMENTS OR CONCERNS REGARDING DISTRICT  
INSTRUCTIONAL/MEDIA/LIBRARY MATERIALS  
(Request for Reconsideration of Materials)

Author: Spielvogel, Jackson J.  
Format: History  
Title: Journey Across Time  
Publisher (if known): Mc Graw Hill (Glencoe)  
Request Initiated By: Michael Powell  
Telephone: 835-4815 Address: 4904 Raytown Rd. #238  
City: KC Zip: 64133  
E-mail Address: \_\_\_\_\_

1. Did you read or view the entire book or material? ☒ Yes ☐ No  
If not, what parts did you read or view? Please be specific--cite page numbers.

2. What are your specific objections to the educational use of this material?

see attached

3. What would you like your library/school to do about this work?

☐ Do not assign/lend it to my child: \_\_\_\_\_

☐ Return it to the staff selection committee/departement for re-evaluation.

☒ Other, please explain: Remove it as a tool for teaching immediately  
and replace with a book that expresses history accurately or one  
that removes teachings about religion

Signature: Michael Powell Date: 2-27-9

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The book presents a biased view of religion: In the manner in which historians gather and disseminate information; In the contradicting statements that it makes about the history of the Judeo-Christian people; In the false claims and accomplishments of the Judeo-Christian people; In the way it exalts the Judeo-Christians and Judeo-Christian ideals, beliefs, motives, and behavior over all others; In the way it ignores any and all of the atrocities committed by the Judeo-Christians while freely explaining all other acts, ideals, and motives of every other race, creed, faith, and almost every individual as tainted and selfish.

One of my main objections is that the book clearly states that the bible is recorded history: (Chap. 3, Sec. 1, page 80, Focusing on the Main Ideas, par. 1); (Chap. 3, Sec. 1, page 81, The Early Israelites, Main Idea, par. 1); (Chap. 3, Sec. 1, Page 81, Who Were the Israelites, par. 3). The clearly stated main objective is to convince the student that the bible is recorded history. It states, twice, that the main idea behind teaching about the Israelite people is that the bible is recorded history.

It deceitfully uses the terms for the sources that historians utilize for teaching history when it presents the bible as a primary source, which means that it states that the historian was present during all the events listed in the bible (according to the author's own statement, Tools, page 4, Where is the Evidence, par. 2). This would have to include the creation of the Earth and the Cosmos, as well as the places in the book where it speaks of the bible as history. This is a clear and obvious lie. It is also a clear attempt to confuse children as to what constitutes evidence and fact.

The book uses- barring just a couple of instances- the bible, exclusively, as it's source when telling the history of the Israelites. A direct antithesis of what evidence any historian should use when relating historical information to be used for education (and what the author claims should be taken into account when selecting material to be disseminated as history. i.e. motive). The bible makes many claims that there is no other historical or evidence for other than it's unfounded claims. Claiming that the bible is, literally, recorded history, then it clearly admits the author's bias in translating mythology as fact. pg 81 who were the Israelites? p #1

The bible is a religious, not historical, text with a clear and stated religious motive and the chapter that covers the bible does not introduce it as a presentation of the Jews' belief system, it introduces it as The Ancient Israelites, which sets it apart from other presentations about religion-making it history, not religion. This, added to the fact that it mistakenly claims the bible as a primary source shows this is another subtle attempt to present mythology and fiction as fact, and to separate Judeo-Christian mythology from the other belief systems. Every other place in the book that speaks of existent religions, i.e. Hinduism and Buddhism, makes it clear that it is covering religion. Every other section in the book that speaks of other peoples' belief systems, besides the Israelites and the two main myth systems that were founded from it, Islam and Christianity, calls their stories myths, legends, fables, etc., but the stories from the bible are not only supposed to be, but are history. pg 81 who were the Israelites? page #1

The book totally misrepresents and obscures the term monotheism. It claims to have 3 entities in one god when describing the Christian god while stating that the Hindus had different parts of one universal spirit (god) is polytheism, because when it falsely claims that the Israelites were the first monotheists, it doesn't mention that Hinduism which existed long before was as monotheistic according to the book's own use of terms. Some could say that the way all of those are presented are not misleading, but that the Jews were the first monotheists was taught in class, as my child brought a homework handout that declared that same thing (different from others before it because it was monotheistic) That is what was taught and that's the way it was understood it to be intended, and I would assume that if a consensus was taken, most 6th graders would take away that same idea. This is teaching false history. I know that all the archeological evidence-as well as the bible's own claims-shows that they worshiped many gods and that their exaggerated claims continue to be disproved through scientific and archeological (real historical) evidence.

It spoke of Akhnaten, someone who truly was monotheistic as believing in only one god but doesn't introduce monotheism here it waits until Judaism, a henotheistic religion, is spoken of and slips it in (Unit 1, Chap. 2, Sec. 3, page 65, A Religious Reformer, par. 1 & 2-even going so far as to give Akhnaten a selfish reason for being



monotheistic. It claims that the Israelites were the first to develop the idea of monotheism and different from all other religions because of it, contradicting what the book had clearly stated previously about Akhnaten being a monotheist.

Throughout the book it makes claims that the Israelites believed in only one god, which is false. They believed in, and worshiped, many gods. It clearly makes this claim in several places in the bible. After making multiple false claims that the Israelites believed in only one god, on page 81, (Unit 1, Chap. 3, sec. 1, Who Were the Israelites, par. 1) it states correctly that the Israelites focused on one god, but focusing on one god while believing in many- and it speaks of many gods in the bible, including two names for the one god that they supposedly believed in: Elohim and Yhwh, both pre-existent in other faiths- is called henotheism. Yet, it waits to introduce the word monotheism until this section in a disconnected sentence that has nothing whatsoever to do with the Jews, their beliefs, or accurate history.

It only capitalizes god when speaking of the Jewish or Christian god-and the Islamic god, because it has the same roots as the Judeo-Christian god. Elsewhere in the book, it carefully words each segment and sentence where any other god is mentioned so as not to have to capitalize that word.

In relating all of these faiths, it gives the Judeo-Christian faith (and the spin-off Islam) three chapters and more than one-hundred pages while regulating Hinduism to two pages and Buddhism to four pages. Considering the fact that you said that it was policy to teach religion in class, I think that neither gives fair, nor adequate, space to explain those religions in a manner that can educate children as to the tenets of those faiths (compounded with the fact that there is no advocate to assert that they are reality as in the case of my child's teacher when teaching about Judeo-Christianity). That is, unless you meant that the school districts policy on requiring it to teach about religion was that it was required to teach about the Judeo-Christian religion. It explains these other religions so poorly-and often incorrectly- that any kind of clear picture as to what the beliefs are or what ideas they were founded from are impossible for anyone not already familiar with them to identify, but then again, they didn't hire a professor for Far Eastern studies to consult over that material like they hired a professor for Jewish and Near Eastern studies.

The book claims that the god of the Israelites- now a historical figure- only favors Jews and no other people (Unit 1, Chap.3, sec. 2, What Caused the Fall of Israel?, par. 5, page 91-2) and that acts of worship are not accepted by that god unless they are by Jews. What are students of other faiths supposed to take away from this lesson, if not to clearly indicate that their belief system is wrong? And now, their grade in class is dependent on them agreeing with teaching that their religion is not accepted by any god and that the bible is recorded history. This is extremely offensive to me: for teaching my children that there is a god who will never approve or sanctify them or any of their acts and accomplishments and to tell me that my children will not get a good grade in Social Studies unless they relate mythology as fact. Many other places in the book support the idea that it wants you to believe that the bible is fact and that the Israelites are divinely ordained to be exalted over any other peoples or their beliefs.

There are a large number of obvious and subtle instances that distinguishes the book as biased. I hope the instances that I have referenced are sufficient. This whole attempt to disguise mythology as fact appears to be one way to get around teaching creationism by moving the class that promotes Judeo-Christian ideology from the sciences to history and presenting unfounded ethnic and religious claims as historical fact without disputing scientific theory.

3-12-09

Textbook concerns from parent  
Glencoe World History Journey Across Time

Paragraph 6: The book totally misrepresents and obscures the term monotheism:  
We are not scholars of either religion. Presentation in the book introduces concepts.

Paragraph 7: It spoke of Akhnaten:

Akhnaten introduced a new religion... only one god was to be worshiped. To Egyptians attacks on the gods seemed to be an attack on Egypt itself. They refused to accept Aton as the only god. When Akhnaten dies, Tutankhamen inherited the throne. He restored the old religion. (pgs 64-65)

This clearly shows a short time introduction of one god that was not accepted by the people of Egypt. This seems quite different than the widespread belief in one god discussed in the book on page 81.

Paragraph 8: Throughout the book it makes claims the Israelites believed in only one god: This discussion goes beyond what is introduced in 6<sup>th</sup> grade. These points are not mentioned in this chapter or this entire textbook.

Paragraph 9: In relating all of these faiths, it give the Judeo-Christian faith three chapters and only 2 pages to Hinduism and four to Buddhism:

Our focus is on culture and history, religion is a part of that. This text focuses on Western Civilization, but includes other civilizations also.

Paragraph 10: The book claims that the god of the Israelites favors Jews:

"The people of Judah looked down on the Samaritans. They believed that God accepted only the sacrifices from the temple at Jerusalem. They did not believe that other people were God's people too." Notice the use of they. Pages 91-92.



## **Glencoe Response to Raytown, Missouri Parent Criticism about JAT**

1. **Parent statement:** *The book presents a biased account of religion.*

**Glencoe response:** This statement is not a fair and objective assessment of the coverage of religion in JAT. The textbook takes a balanced approach to coverage of world religions, treating them as part of history and not in terms of the truth claims they make. In regard to the historical record, both the positive and negative aspects of religion-based actions are presented. Regarding the negative, for example, JAT discusses the Inquisition and Christian anti-Semitism in the chapter on medieval Europe (pp. 547, 558) as well as the church's opposition to Galileo and his theories in the chapter on the Enlightenment (p. 675).

2. **Parent statement:** *The text states clearly that the Bible is recorded history.*

**Glencoe response:** This statement distorts the text, which simply states that the Israelites "wrote down much of their history and many of their religious beliefs in what later became the Hebrew Bible." (p. 81). The text does not make any value judgment on the historical reliability of the material cited from the Hebrew Bible; it merely presents what the biblical account states, because this is part of the Israelite/Jewish worldview. In addition, a variety of state standards stress coverage of the Bible and its place in Israelite/Jewish history.

3. **Parent statement:** *The text "deceitfully" uses the terms for the sources that historians utilize for teaching history when it presents the Bible as a primary source.*

**Glencoe response:** Again, this is a distortion of what the text says. The Bible can be used as a primary source in order to understand the beliefs and views of the Israelites about their own history. In covering the biblical accounts, the text is presenting information about what the Israelites or Jews thought or think about their past. It is not making a value judgment on the veracity of the biblical texts.

4. **Parent statement:** *The bible is used exclusively as a source when telling the history of the Israelites.*



**Glencoe response:** It is recognized that, apart from the Bible, there are few other early written sources available for understanding the history and beliefs of the ancient Israelites. The text does not state that the Bible is literal recorded history from a modern standpoint. The text presents what the Israelites/Jews believe about their history and traditions.

5. **Parent statement:** *The book does not introduce [the bible] as a presentation of the Jews' belief system, it introduces it as The Ancient Israelites, which sets it apart from other presentations about religion—making it history, not religion.*

**Glencoe response:** This statement is a misrepresentation. As in other sacred texts, history and religion are interwoven in the Bible and its interpretation. The Bible is presented as part of the Israelite and Jewish belief systems. Also, we do cover the texts of other belief systems in the context of history; we do not refer to them disparagingly as "myths or legends." For example, on page 214, the text states the historical aspects of the *Mahabharata*: "Historians think several different authors wrote it and that it was written down about 100 B.C. It describes a great war for control of an Indian kingdom about 1,000 years earlier."

6. **Parent statement:** *The book totally misrepresents and obscures the term monotheism.*

**Glencoe response:** The text presents each world religion as it is interpreted by the mainstream of its adherents and by scholars who have studied these faiths. It also complies with various state standards that call for emphasis of the concept of monotheism when dealing with Judaism. Regarding Jewish monotheism, the text does not say that Judaism was the *first* monotheistic faith. It says:

"Although the Israelite population was small, the religion they practiced would one day affect most of the world. Most people at this time worshipped many gods and goddesses. The Israelite religion focused on only one God. The belief in one God is called monotheism."

Some of the Israelites at various points of their history did worship other gods (for example, the biblical prophets focused on this practice and criticized it), but the basic tradition of Israel is definitely monotheistic.

7. **Parent statement:** *The book speaks of Akhenaton as believing in only one god but doesn't introduce monotheism here but waits until discussion of Judaism.*

**Glencoe response:** Historians disagree on the exact nature of Akhenaton's religion, which in any case did not become an ongoing tradition that impacted later civilizations as did the Israelite religion. Regarding Hindu monotheism, the text does refer to the teaching of the Upanishads regarding the universal spirit (p. 203); however, Hinduism also allows for other viewpoints of the divine and cannot be said to be exclusively monotheistic in the way that Judaism has developed.

8. **Parent statement:** *Throughout the book it makes claims that the Israelites believed in one god, which is false.*

**Glencoe response:** Although scholars--and even the Bible--state that some Israelites worshipped many gods at different periods of history, the core element of the ongoing Israelite/Jewish tradition is monotheistic.

9. **Parent statement:** *The text only capitalizes "god" when speaking of the Jewish, Christian, or Islamic "god."*

**Glencoe response:** The text follows standard usage in capitalization.

10. **Parent statement:** *The text gives the Judaeo-Christian faith and Islam three chapters and more than 100 pages, while relegating Hinduism to two pages and Buddhism to four pages.*

**Glencoe response:** This reference to the number of pages is misleading, because it fails to take into account areas of the text where religion, culture, and history are interwoven. In presenting the material on religion and history, the text faithfully follows what is called for in various state standards.

11. **Parent statement:** *The text claims that the god of the Israelites favors only the Jews.*

**Glencoe response:** This comment distorts the text, which does not teach such a concept as valid. The text only states that such a belief was held by some at a certain point in history. It does not endorse that view, nor does it claim that the view was held at other times or even today. Throughout the text, the views of

many groups are stated in order to help students' historical understanding. They are not meant to be taken as endorsements of those views.